

JUNE, 1885.



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Relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to Rev. James Powell, D. D., or to the District Secretaries; letters for the "American Missionary," to the Editor, at the New York Office.

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May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

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At Home

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THE AMERICAN MISSIONARY.

VOL. XXXIX.

JUNE, 1885.

No. 6.

American Missionary Association.

\$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a **THOUSAND DOLLARS** a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

<i>Receipts.</i>		Col. and Don.	Estates.	Total.
Oct. 1, 1884, to April 30, 1885		\$122,830.96	\$18,553.32	\$141,384.28
" 1, 1883, " 30, 1884		115,894.39	20,758.40	136,652.79
Increase		\$6,936.57	Dec., \$2,205.08	Inc., \$4,731.49

With gratitude to God and our friends, we are again permitted to record advance in receipts. The figures continue to lean on the right side. The first five months of the fiscal year reported decreased receipts as compared with the corresponding months of the previous year. The sixth month the tide turned and set the other way. The seventh month, that which we now report, it continued to set in with increasing volume. Now that the movement is in the right direction, our friends should have

all the more courage to keep it rolling in and rolling up with augmenting power.

The task before us is not an easy one. We must finish the year, so far as our missions are concerned, on the scale of expenditure planned. We are absolutely shut off from any possible retreat. The forces are on the field. Obligations are incurred. Withdrawal would be more costly than continuance. Like the man on the treadmill, we can neither stop nor get off. We must keep going till the end of the year, when the machinery will stop for readjustment and to be put in order for the new start. Five months remain before this time comes.

The threatened debt of \$40,000 reported last month has been cut down a little by the gratifying gain in receipts given above. But a steady gain is needed every month of the year that remains, if we are to come out even. We cannot expect to repeat this year the closing months of last year, when our friends made such a splendid rally and went far ahead of anything ever known in all our history. Indeed, we should study to avoid the necessity of its repetition. It is not the natural, and therefore it is not the desirable way. If these things are remembered and plans laid accordingly, we believe the necessity will not meet us. The churches whose contributions are to be taken in behalf of the A. M. A. between this time and our annual meeting, and the staunch friends whose gifts in the order of planning are to be made during the same period, are the forces to save the day. To use a military phrase, the issue of the battle is with them. The pastors of such churches can do the cause grand service by preaching A. M. A. sermons, and by seeing to it that in the Missionary Concert information regarding the work is brought before the people.

Our friends can, in addition to a possible increase of their own gifts, induce others to help. There are thousands in the churches who give us nothing because they do not know about our work. *You* can reach and influence them. Our magazine they do not read; if they know that a missionary sermon is to be preached, they will perhaps stay at home; but they cannot well get away from your facts and arguments in conversation. For example, it is high time that justice be done the Indian. They know it. Superstitious religion is demoralizing. They must admit it. Illiteracy is a menace to the Republic. They cannot but recognize it. The negroes ought to be aided in their attempt to rise in intelligence, morality, industry and independence. They cannot help acknowledge it. The neglected classes of our country ought to be looked after and cared for. They cannot but assent to it, and then—what? Why, to be honest with their convictions, they must become the friends and supporters of the A. M. A. The sturdy blows delivered last month have made the debt waver. Let us keep hammering away at that point. Let new recruits

be mustered in and reinforcements steadily sent forward, and there will soon come such a break in the debt that victory will be secured and honor maintained. Five months remain. May God's blessing be upon them in the churches and among all our friends !

A GOOD WAY TO DO IT.

Frequently the question is asked us : What is the best method to secure contributions from the churches for benevolent objects ? The methods are many and various. Each has its merits. Any method faithfully worked will bring good results. The Broadway Tabernacle of New York has just sent us \$1,630 as its annual contribution. It is the largest contribution we have received from that church for many years. The way it came about was this : Dr. Taylor preached an able and rousing sermon upon the subject of our work. A circular letter had been previously sent to the families of the congregation, signed by five of the leading members of the church. The following is a copy of the letter :

DEAR FRIEND : Your attention is invited to the inclosed leaflet relating to the work of the American Missionary Association—a society that is doing a much-needed work in the South and among the Indians and Chinamen in the West, and which commends itself to the confidence and support of both the patriot and the Christian. The church and congregation of the Broadway Tabernacle will have the opportunity to manifest their appreciation of its work and its pressing needs by a liberal contribution to be made in its behalf on next Sunday morning.

[Signed.]

Many of the letters that come to our treasury bring such revelations of heart interest in our work that it is very inspiring to read them. Feeling that it might do the readers of the *MISSIONARY* good to see some of them, we subjoin some extracts. Here is one from an aged lady :

“Find inclosed \$20. I was pleased with the colored woman's letter and gift and spirit ; also the servant girl. I am seventy-three years old, am unable to earn anything, but do part of my washing and ironing by sitting down to it, and my cooking. I deny myself and give with all my heart. But my offerings are small, and I pray God to bless them and increase the number of those who will feel for the poor.”

This from a little girl :

“Sister Mary's and my usual offering to the Lord through your society has been delayed a long time, I am very sorry to say. However, I do not think that you will agree with King Henry's (the Eighth) remark to a belated courtier : ‘Better never than late.’ I inclose four dollars, half from each, with prayers that it may do much good. Your loving little friend.”

This from a long-tried and generous friend :

“That \$1,000 a day stares me in the face every month, and I wish, oh, so much, I could be one of the privileged ones to take one day. It is according to what we have, so I must try to be satisfied by doing what is in my power. The story of that dear old colored woman ought to make many ashamed of the little given.

My interest in your work increases from year to year. Hoping and praying that the little may help on the good cause, I inclose a check for \$200."

Here is a hint for an increase of subscribers to the *AMERICAN MISSIONARY* from an old gentleman of ninety years :

"As I have for some time past received the *AMERICAN MISSIONARY* gratuitously, and as I am now a nonagenarian, I prefer to become a subscriber, and I send the inclosed to pay for this year. Every little helps."

PRESCRIPTION FOR LONGEVITY.

We are pleased to lay before our readers the following letter, just received at this office:

"DEAR SIR: Father —— is still living, and though 98 years of age reads the *AMERICAN MISSIONARY* with the same interest as ever. Please continue it another year by his request."

We extend this honored father our hearty congratulations at having lived to such a good old age, and we are specially pleased to note that, as the years go by, his love for the cause of humanity remains as fresh as ever. "May he return late to Heaven!"

To be a constant reader of the *AMERICAN MISSIONARY*, to have a live interest in the cause of the elevation of the lowly, and a clear conscience, are assuring prophecies of living to a ripe old age. We would be very glad to increase the list of our subscribers.

OUR CONCERT EXERCISE.

A friend kindly suggests that our new Sunday-school Concert Exercise should be furnished gratuitously, and this because it is expected that a contribution will be taken in connection with the service.

We thank our friend for the suggestion. It gives opportunity to note some things that ought to be said.

1 We shall most cheerfully furnish the Exercise gratuitously to any who desire. As we have formerly said, the small charge of twenty-five cents was made merely to help meet the cost of printing and postage. At our last Annual Meeting, the Finance Committee recommended that the cost of our publications be kept as low as possible. We feel the force of the implied criticism, and wish we could do away with all ground for it. If our friends would each do a little to help, the thing would be accomplished.

2. We are often reminded of the fact that people are not only willing, but desirous to pay for what they want. Frequently when literature is ordered, there comes the inquiry, What will be the cost? We believe that in this Exercise we have not a mere programme that will take up time, but one that will prove full of profit and interest both to those who take active part and to those who listen.

3. While it is true that on the programme a place is provided for a

contribution, and while we believe that by the time the Exercise is finished, the audience will have a mind to give, yet we do not forget that Congregationalists have a way of doing just as they please, and that a recommendation with them has no more force than there is reason in it. We trust the important religious exercise of taking the contribution—no less important to the individual as a means of grace than to our work as a means of growth—will not be omitted, yet we should not be surprised to learn that in some instances it has been overlooked.

We have published the Exercise. Many who have taken pains to examine it have been kind enough to speak of it with commendation. We are beginning to hear from those who have given it a trial, that it is a success. We desire to have it brought out by every Congregational Sunday-school in the country, and so we say to pastors and superintendents, Send on your orders to either of our offices, Boston, Chicago or New York, with or without the twenty-five cents, and the Exercise will be forwarded by mail.

The slave music that accompanies each set is designed for a quartet; but where it is desired to have the music rendered by a chorus, we are prepared to furnish extra copies.

We invite the expression of opinion.

Mrs. M. McDougall, of Oscoda, Michigan, has been for many years a correspondent of the *New York Witness*. In this capacity she has traveled extensively in Great Britain, Canada and the United States. Her letters have attracted wide attention. She has visited the South and given considerable time to the investigation of the educational and religious needs of that section of our country. She became especially interested in Straight University while in New Orleans. She was impressed with the large and important field it occupies and with the necessity of larger means for its cultivation. The churches have frequently heard about our work from the missionaries and the Secretaries. It appears to us that it might be well for them to hear what one who is, in a sense, an outsider, has to say, and we have therefore requested Mrs. McDougall to visit the churches in Michigan and tell them what she thinks of the A. M. A. as she has studied its work upon the field, and particularly about the needs of Straight University. She will not ask churches for contributions, but will endeavor to interest friends to aid this school especially.

Mrs. McDougall is an earnest, devoted and long-tried Christian worker, and we commend her to the confidence and sympathy of our friends in Michigan. We bespeak for her a cordial reception and a frank hearing. Her discussion of the negro problem and what should be done about it, we believe is worthy of attention by all who take an interest in the salvation and welfare of our country.

Our Student's Letter this month is from Tougaloo University. It was written by a young lady, a member of the school, during her absence teaching, to one of the teachers of the University, and was written with no intention whatever of being published. Our readers will perhaps be all the better pleased in looking over the racy sketch, as it reveals the natural workings of a bright and active mind.

The children will be delighted to know that "*Good-for-Nothing Madge*" continues unwilling to rest under the censure of Aunt Penelope. Turn to the Children's Page and read to the little ones what she is up to now.

Persons ordering a change in the direction of the MISSIONARY should give both the old and the new address in full. No change can be made after the 16th of any month in the address of the magazine for the following month.

"LET THE NEGRO ALONE."

BY REV. ATTIE S G. HAYGOOD, D. D.

There are many excellent people who are tired out with the "Negro question"; they have had enough of it and too much; they feel the continued discussion of the subject to be a personal grievance. There are not a few good people, worthy of all respect for their many virtues and unquestioned sincerity, who believe that it is best for all parties—the white people and the black people—to say no more about the "Negro question." Thus recently a well-meaning country paper said: "The way to solve the Negro problem is to let it alone."

But this is just what we cannot do; this problem cannot be let alone; if every white hand in America were withdrawn from all relation to any scheme of solution, the problem remains, and it will work on and work itself to a solution of some sort.

To leave the Negro alone is to do him the worst turn that Christian civilization can do him. For it is to leave him to the worst influences of our time; it is to leave him to go to destruction. And he will sink down into the abyss not alone; those nearest him go with him. If history doesn't justify this prediction history means nothing. If we would measure the elevation of a people we must at least begin at the bottom. We have already suffered many things from the Negro in our midst; if, as some say, we have pressed him down, he has pulled us down. To-day the papers told of two young people drowned who had been skating on treacherous ice. A young man was trying to rescue a young woman; he began too late; she locked her arms about his neck and they went down together. When their cold, dead bodies were found she still held him fast in the rigors of death.

It is not a question whether it will be good for the Negro and for the

white people for Christian people to let him alone. If they ought to let him alone it is surely because they think he is now, by virtue of his Christian civilization, quite ready to go to housekeeping on his own account. For I cannot for a moment entertain the belief that any right-thinking Christian is willing for any human creature to go through this world and into the next, devoid of any blessing he himself has and that he can impart. For this would signify that the right use of our religion is merely to enjoy it, whereas this is the worst use of it. Rather it is no use of it at all; it is the abuse of it.

The question is also: If Christian people let him alone, will wicked people let him alone? No, not for one hour. Bad as the worst Negroes are the worst white men and women make them worse.

The worst people are teaching him daily in many schools. No fanatics, smitten with Negro or other "phobia," are so zealous. Daily and hourly the worst people are teaching him the whole curriculum of the grog-shop, the gambling hell, the corrupt ballot, and all other "mysteries of iniquity." These things, at least, the Negro can learn and does learn; he is fast moving to the front ranks in such deadly learning.

If we who profess the name of Christ, if we who claim to have received "the oracles of God," if we who say we believe in "Christian education," and employ Christian education for the saving of our own children, "let the Negro alone," what will become of us—to say nothing of him?

CHRISTIAN ADVOCATE.

On the 16th of April last, the colored people of Washington appropriately celebrated the twenty-second anniversary of the abolition of slavery in the District of Columbia. The services were held in the audience room of our Lincoln Memorial Mission. Frederick Douglass, by request, delivered the oration. The *National Republican* published it in full. The oration was worthy the man and the occasion. Mr. Douglass still retains his old-time power, both of thought and feeling. His friends have a right to claim that he is one of the foremost orators of the times. His head is gray, but his mind and heart are still young. We have read the speech with great interest, and wish we had space to publish it in the columns of the *MISSIONARY*.

In the opening sentence, Mr. Douglass expressed the wish that some one of the competent colored young men of the city had been selected instead of himself. There are doubtless young men in Washington who could have worthily met the requirements, but we seriously question whether there is one who could have done more than rattle round in the place the "old man eloquent" so grandly filled. The colored youth of the country, and, for that matter, the white youth as well, who aspire to excellence in public speech need feel no humiliation if in their efforts they fall below rather than rise above him.

While the oration treats in the main of matters that are specially interesting to the colored people, it contains many things that it would be well for white people to think of. He considers it strange that this anniversary should be so much regarded as the colored man's day only. White people in this have been more generous to colored people than just to themselves. "Colored men," remarks Mr. Douglass, "have very little more reason to hallow this day than have white men. If it brought freedom to us, it brought peace and safety to them, and hence they may well enough unite in this and similar celebrations, and regard the day as theirs as well as ours." The orator is right. Even Southerners are coming to see, and are making haste to acknowledge, that slavery was a curse, and as the years go by there will come unanimity in feeling all over the land, that one of the greatest blessings that ever befel us as a people came when the shackles were struck from the limbs of the slave.

Another matter of great importance to white people, Mr. Douglass touches upon. It is the attitude that some Christian people take on the color-line in church work and fellowship. Christians are the representatives of the Christian religion. If they assume an attitude hostile to the teachings of that religion, they dishonor it before the world. Infidelity will find the barriers broken down to the hearts of many of our colored youth if it can point to a Christianity that is denied and dishonored by its professed adherents. With this in mind, read the following passage from this oration: "Infidel though Mr. Ingersoll may be called, he never turned his back upon his colored brothers, as did the evangelical Christians of this city on the occasion of the late visit of Mr. Moody. Of all the forms of negro hate in this world, save me from that one which clothes itself with the name of the loving Jesus, who, when on earth especially identified himself with the lowest classes of suffering men; and the proof given of his Messiahship was that the poor had the Gospel preached unto them. The negro can go into the circus, the theatre, and can be admitted to the lectures of Mr. Ingersoll, but cannot go into an evangelical Christian meeting." These are stinging words, and in their vehemence strike sharper and wider than all the facts would justify; but nevertheless there is so much of truth for their foundation that their force cannot be reasoned or explained away. It is a serious matter this, that professing Christians should so exemplify Christianity as to actually foster infidelity. But Mr. Douglass takes occasion to speak of one man, an evangelical clergyman, as a real man of God who gave to the Gospel trumpet a sound that was certain. "The religion of Dr. John E. Rankin, like the love of his Redeemer, is not bounded by race or color, but takes in the whole human family. No truer man than he ever ascended a Washington pulpit."

We are not yet through with the evils of slavery. They still cling tenaciously in the minds of many Christians. They obscure mental vision. They stupefy conscience and lead many most excellent people to main-

tain attitudes which, if they saw clearly and felt deeply, would be instantly abandoned as utterly irreconcilable with loyalty to Christ. But the day is at hand. The shadows are fleeing away. The full light of truth is coming, and in that light Christian men will recognize one another as brethren in the full enjoyments and privileges of fellowship and work.

GEN. GRANT AND THE INDIANS.

It will be remembered that General Grant took the first immovable stand for peace with the Indians. He called the eminent Christian, George H. Stuart, of Philadelphia, who was known to the whole land as president of the Christian Commission during the war, to Washington early in his administration, to counsel with him as to what could be done, by the government, toward co-operating with Christian bodies for the civilization of the Indian. Such men as Mr. Stuart, Felix Brunot, Hon. John V. Farwell and others, were appointed a board to help carry out the so-called "peace policy." It meant, first, the removal of the causes for dissatisfaction and troubles which were so easily fomented into war. It meant simple justice and fair dealing on the part of the government toward the Indians. It started the schools. It asked the co-operation of missionary societies, not only in sustaining schools, but also in the selection of honest men for agents. And President Grant went so far in one of his annual messages as to declare that the ultimate end of his policy was "the civilization and Christianization" of the Indians.

His entire course toward the despised Indian was such as could only be dictated by the most humane purpose. It was not then a popular policy, but it has vindicated itself and come to be recognized as the fixed policy of the United States. It was under Grant that legislation was first suggested, looking to land in severalty and to proper courts for the trial of Indian offenses, and making Indians amenable to law; though Congress has been strangely derelict in passing the bills for this purpose that have been before it for more than ten years.

GEN. C. H. HOWARD, IN THE *Interior*.

A Southern Presbyterian minister puts it in this way:

"Our social relations are such that we refuse to incorporate the negroes into our own organic structure. Some of our churches are reluctant to admit them to membership, and in none of our presbyteries are our colored ministers allowed to take part in the proceedings. We will not countenance anything that looks toward social equality. I am not talking about intermarriage. What we mean by social equality is such an interchange of social courtesies as recognizes no difference in rank between the parties. We will not consent to this. We will not invite negroes into our parlors, to our bed and board, no matter what attainments they may make in intellectual and moral culture. I do not say that we are trying to depress them. They are as low as we want them. We are simply unwilling that they shall step up on our social plane. Their social sphere must not only be separate, but in-

ferior. We insist, and mean to insist, that in our intercourse with the negroes their social inferiority shall be recognized. This unfriendly social relation hinders religious work among them."

We suppose if this brother were called upon to tell the experiences of his early life, he would be able to give us a very interesting account of what he saw when the animals went into Noah's ark.

We are fully aware that a woe has been pronounced upon those of whom people speak well, yet we must confess to a grateful feeling when we come across words specially commendatory of our work in the prominent newspapers of the South. The *Memphis Appeal*, in a recent editorial, informs the public that it "has followed for years and with increasing interest the benevolent work of the American Missionary Association;" and after giving a brief sketch of our work all over the South, it concludes; "What a record is this of benevolent and Christlike work! How worthy of all honor and praise, and how worthy of devout thankfulness! Is it not good proof that Christian love has not perished from the earth?"

The Lincoln Institution, Philadelphia, reports 103 young Indian women and 99 boys, representing 15 tribes. The managers say that the general impression that the Indians are strong and healthy, and that they can endure much hardship, is not quite true. In their native state the exposures to which they are subjected and their peculiar diet tend to make them delicate. Family affection is strong among them, and they are easily governed by kindness. The report ends with these words: "In the great experience that we have had for nineteen years in the control of boys, we must acknowledge that the Indian far surpasses the white pupil in dignity, in obedience, cleanliness, morals, ambition to learn, and in perceptive powers."

It appears that Justice Schuhl, of Dallas, Texas, has recently introduced colored jurors into his court. Some dissatisfaction and strong feeling have been awakened in consequence, but we are glad to learn that the judge is very heartily sustained by many of the leading citizens. One prominent citizen published a card in which he advocated the rights of the colored man to the jury-box, and defended Justice Schuhl as follows:

"Our courts do not realize, and our fashionable churches have conveniently forgotten, that slavery has been blown away by the cannon's mouth, and that a new duty, that cannot be shirked nor evaded, has come upon the South since the accession of the Democracy to power. To Southern Democrats and to Southern honor is largely committed the fate of over 6,000,000 freedmen."

"The world do move."

We are sorry to chronicle the death of Miss H. E. Wells, which occurred April 24 at Middletown, N. Y. Miss Wells was a missionary of this Association at Charleston, S. C., from 1878 to 1883. During the succeeding year she labored at Savannah, Ga., although in impaired health. Her interest in the work and faithful service will be long remembered by all with whom she was associated.

THE SOUTH.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

CHARACTER SKETCHES.

I desire to give you a brief sketch of the character of some of our members. We have two men in our church at Cypress-Slash who are remarkable for Christian character, and of them I would write.

Dea. Guy Miller has used up the threescore and ten years allotted to man, and is living "on borrowed time." He is small in stature, modest as a girl, yet he is a giant in faithfulness and purpose. His home is about two miles from the church, and although there are bad places to cross, we rarely miss him from the church or prayer meeting. In speaking a word to his brother and sister, he never uses the pharisaical *you*, but always the self-denying and charitable *we*, thus including himself in the number needing correction. He is a good man, but does not assert his goodness: a man of great faith, who proves his faith by his works. His "determination is to make Heaven his home, when done with this sinful world," as many of our people say, yet he does not find an argument necessary to convince his brethren of that determination: he is a living argument. His prayers are short and to the point. He seems to enter the very presence chamber of the Almighty, and there makes known his desires for himself and for his people.

"Prayer is the simplest form of speech
That infant lips can try:
Prayer the sublimest strains that reach
The Majesty on high."

That verse applies to Bro. Miller's addresses to his Heavenly King. Simple and full of penitence, yet strongly seasoned with faith and love and hope. His favorite hymn, "O for a closer walk with God," seems to have a real meaning to him. He is indeed walking very close, and is earnestly striving to get closer.

Dea. John Smiley is about ten years younger than Bro. Miller, and is always at his post. No stress of weather keeps him away from church or prayer meetings. Several times, on stormy nights, when the attendance has been very small, Bro. S. was one of the number, notwithstanding the fact that he lives two and a half miles away, and has a swamp more than a mile wide to cross. There is nothing pharisaical about him either; earnest and true himself, striving to do that which is right, his failures to reach perfection create in him a healthy distrust of self, and lead him to admire whatever is good and noble and wise in the life and character of another. Like all people who are good at heart themselves, he is charitably disposed toward others. A man of great piety and faith, whose faith is rooted in



SAN PEDRO RIVER AND SPRING IN PARK AT SAN ANTONIO, TEXAS.

now at its height—on account of the great injury to health arising from late hours and a stifling atmosphere.

Another young man reluctantly, but with evident sincerity, confesses that one of the greatest obstacles to the progress of the colored people is the more than doubtful morality of their preachers.

Many are learning, and many more certainly will learn, that the style of worship which was possible in the less elegant but thoroughly ventilated board shanty, is accompanied with serious dangers when transferred to the tightly ceiled modern brick structure. The conviction is also growing that a religion which teaches purity and honor must, at least, be exemplified in its teachers and advocates.

While this is a hopeful sign, it also indicates a danger which makes the present a critical period. I refer to the tendency, by no means confined to colored young people, to renounce all religion when that of their fathers comes under suspicion.

I have been surprised to learn of a tendency, even among the most devout, to under-estimate and set aside the Bible. Students tell me that the old people frequently say, "We don't want no Bible religion." Much stress is placed on "revealed" religion, by which is meant such teachings as come through visions, dreams, etc. I was prepared to find meagre and grotesque ideas of the Bible, but never thought of associating these with lack of confidence in the sacred Word. A leading elder of the city recently quoted the old proverb, "Every tub must stand on its own bottom," as coming from the Bible. If this were to be understood as a summary of Bible theology, then the poor creatures who accept such ignorant leadership might easily regard such doctrine as affording little ground for hope. It has been my pleasure for some time past to hold weekly meetings for Bible and catechism study. I am gratified to observe a growing reverence for the Scriptures, and a deepening desire to know more about "Bible religion."

An important branch of our work, not mentioned in my report, deserves notice. We have a flourishing Temperance Band, which I believe to be doing much good. The young people frequently give expression to the conviction that intemperance is one of the most alarming evils now prevalent among their race, and in nothing does their zeal for the elevation of their people manifest itself more strongly than in the matter of temperance reform.

The work that needs to be done for the colored people in Austin alone, is sufficient, I sometimes think, to fill the bravest heart with despair. What must it be throughout the South?

J. H. PARR.

STUDENTS' DAY AT LE MOYNE.

Yesterday was Students' Day at Le Moyne. The day before, the regular exercises were suspended for the last half hour and the students of the Normal Department elected a faculty from their own number, for the next day. The principal had previously selected teachers for the other rooms. The election was by ballot, the students showing excellent judgment in their nominations, and cheering the successful candidates vigorously. The next morning, school opened with the new teachers on the platform, and a more dignified and intelligent looking faculty need not have been desired. The lower schools marched into the Assembly room in their usual order, to the sound of a stirring march played by their new music teacher. The principal was a young man of the Senior class, a student of very good ability, who fitted his new position as naturally as if he had never known any other. Under his lead, the morning exercises, the Friday morning recitation of Scripture, passed off with the same seriousness and quiet that usually mark them. After devotions, the children went to their rooms, the new teachers took charge of the regular classes, and the work of the day moved smoothly forward while the

teachers who generally carry it on were in their rooms at the Home, or shopping on Main street.

Looking in during the afternoon we found the school going on with no other disturbance than that caused by the unusual number of visitors. We found a young lady presiding, with a beaming face, over the little ones in the first primary room. Another, in the second primary, was hearing a reading class. When they were through, she sent them to the blackboard, and giving them the first letter of each word in a sentence they had lately read, allowed them to guess the word, and then write it on the board to be corrected afterward. The exercise was conducted with the best order, and the children seemed as much interested as if it were play. In the intermediate room a young man of the lowest class in the Normal Department was teaching reading. He was evidently aiming to develop the thought of the passage read, and was interesting as well as controlling his pupils.

The teacher of the Grammar room was the janitor, a member of the Junior class, and one of the most reliable young men we have. He was giving a temperance lesson to a very attentive class, explaining the disastrous effects of alcohol on man's power of endurance. In the history recitation room a young lady was hearing a large class recite an account of the battle of Lexington; while in the next room, a young professor of mathematics was explaining a problem in algebra with an enthusiasm that held his class spell-bound. The preceptress was a member of the Senior class, a young lady whose fine scholarship, good judgment and sound character will undoubtedly make her a power for good. She did a very successful day's work. In most things the school moved on as well as usual. Many visitors were present, among them several white teachers from the city. An unusually large number of students gathered for the prayer meeting at the close of school. It was led by the new Principal and was very serious and full of interest. After school, the student faculty reported a very enjoyable day. Said one: "I asked them how they ought to act, if they wanted people to speak well of them, and they said to act right. So I told them if they would do that, nobody should hurt them. And they did; they acted first-rate all day."

These students' days might come with profit every year. They are valuable in many ways. They give a test which few schools, comparatively, would be able to stand. They show that the pupils are learning the most important lesson of self-government. It may not be many years before we see some of these students filling with credit the places they tried yesterday for the first time.

E. A. BARNES.

DESCRIPTION OF A COUNTRY SCHOOL-HOUSE.

One of our young colored teachers, at the request of Rev. S. E. Lathrop, has written the following description of the house where she teaches :

"The school-house stands on a high hill. It is twelve by fifteen feet, built of logs and poles, with great cracks between them. A little bit of a rough door swings outside. The door is so low that teacher and scholars often get their heads bumped in passing in or out. On cold windy days all the girls take off their shawls and hang them up round the walls, to prevent the wind from coming in too forcibly. There are no windows in the house, but there are cracks or 'wind-doors' without number. The few pine boards that form the roof are so old and worn that on a rainy day one will fare as well out-doors as in. There is a little chimney made of mud and sticks, with a rough rock hearth, the sandy mud constantly rattling down. There are two good home-made seats, one three feet long, and the other two and a half feet. A few other seats are made of pine saplings,

with the bark peeled on one side and four holes bored in, and little oak limbs trimmed and put in for the bench legs. Sometimes these slide clear through, throwing the children down on the floor (then a general titter.) Other seats are made of boards, laid with one end over a bench, the other through a crack between the logs. Sometimes eight or ten children, sitting on this board, all get a sudden sit-down if the bench gives way. Imagine thirty or more children in a school-house like this, without maps, without charts, without blackboards, except one little piece of blackboard. The teacher is doing the best she can, and is trying hard to get a better school-house built in that community."

NOTES FROM THE SOUTH.

ATLANTA, GA.—At our last communion season, two members were received into our fellowship. One of these, a young girl of fourteen, came to us with the hearty approval of her parents who are connected with a church of another denomination, "I am glad to have her go with you" said her mother, "I know you will take care of her; yours is a good church to grow up in."

In most respects the condition of our church is hopeful. Connected with it is a Society of Christian Endeavor, that maintains its weekly prayer meeting with an attendance of from 40 to 60.

The Woman's Missionary Society, auxiliary to the W. B. M. I., the A. M. A. and the N. W. E. C., recently held a public meeting in our Church, which took the place of the usual Sunday night service. The audience filled the house and the exercises were so interesting and instructive as to result in large accessions to the Society's membership.

EVARTS KENT.

CHARLESTON, S. C.—We have had a cold, stormy, sluggish winter, I fear in more senses than one, but the people are poor and often too destitute of proper protection at home and abroad to make it natural for them to be very active at meetings. They hibernate from necessity. I find almost every day in my visits pitiful lack (sometimes from the unnaturalness of relatives) and of course little moral reaction. But we keep the standard before them in the trenches.

The truth and good influences and long-matured efforts are drawing steadily if slowly. The critical question is how far to have patience with slowness, and distinguish it from stagnation. The word of God is not bound, and there seems to have been no alternative with the elements to this dragging over the shoal place into deeper water again. We have four or five candidates for the next communion. Pray for us.

E. T. HOOKER.

NASHVILLE, TENN.—The religious history of the year has been unusually satisfactory. In the fall, soon after we opened, we enjoyed the services of Brother Fields and his wife. After two weeks laboring among us they were able to report twenty-nine souls as having been hopefully converted. Many of these have joined the church during the progress of the term. We have given ourselves to the important work of character-building among the students. This has gone forward in a very satisfactory manner. It has been remarked by teachers that the spiritual condition among the students has been unusually good. An earnestness has pervaded the school which has been a most powerful auxiliary in the work of developing what is good in the students. It may be said that the missionary interest has been largely

developed. The cause of temperance has received a large share of attention, and the purpose to lend a hand in the work of helping people upward has been very apparent in the school.

H. S. BENNETT.

A newspaper correspondent from the North writing from Atlanta University relates the following interesting incident :

"I'll tell you of the work of two young colored men of this school, which reads like a tale from the Arabian Nights ; and would that I could figuratively tell this in Gath and publish it in the streets of Askelon, proclaiming it from the very house-tops ! There is a young man here who is twenty-two years of age. He has a partner of the same age. These two mere boys went to work about two years ago and organized a private school project at their home near Edgefield, S. C., where one is now teaching, while the other puts in a year at the university. Next year they will exchange places. They got twenty colored churches in the country to pledge five cents a head for each member once in three months, and deacons were chosen who are financially responsible for this amount. In the course of one year these boys had to show for the money thus collected, thirty acres of ground free of debt ; a school house 40 by 70 feet in dimensions, with a wing 16 by 20 feet also free of debt ; and a girls' dormitory, also free of debt, two stories high, accommodating sixty girls. This dormitory is for the convenience of girls living several miles away, and in it the girls board themselves and learn all branches of domestic service under the superintendence of a lady teacher. The Southern States only provide three months' schooling per annum as a rule, and that in the enervating summer months. The boys established an eight-months school, with vacation during the summer months, so that their pupils might still learn if they wished, and they might themselves teach during the time that their private school was closed. The first year closed with an attendance of 300 pupils. There are this year over 400 pupils, five teachers, and the prospect of a large dormitory for boys before snow flies next fall. The scholars only have to pay fifteen cents per month, so that this private school is more of a free school than a great many of the State schools in the South. The colored people of the country are thoroughly in sympathy with the school, and flock to it *en masse* on exhibition days. Recently (on the 1st day of January) a collection of over \$350 was taken up during the customary Emancipation celebration, as a thank offering to further the work of the school. The boys are now paying for a joint farm of 100 acres in the vicinity of the school. Who will limit the good which these two penniless—and you would say ignorant—young negroes of twenty years have thus accomplished in a humble way ? Perhaps, O contemptuous young man of the North, even you with all your flings about race equalities, and your superior advantages, have not done a very much greater work in your sphere. And all this work would not have come to the surface if I had not accidentally discovered it, and probed till I got a detailed account of it."

STUDENT'S LETTER.

MY DEAR MISS C.: Having waited all this time without writing you that promised letter, I will try to atone for it by giving you some account of how the principal part of my time has been spent since I bade you good-bye, just in front of our Hall.

On my way I met with no insults or rude jests, which was noteworthy, particularly because all in the car except two other persons besides myself were whites.

two or three ladies and some little children, the rest were white men ! No insinuations, but I so often hear "the girls" speak of being treated impolitely when traveling, I've often wondered at it too, for I never have been mistreated in any way while traveling, and nearly always I travel alone. I think there is much in the way a lady carries herself, whether colored or white, as to how she is treated. I am not saying this with any feeling of egotism or boasting, for I am aware that I know very little, so I always make it a point when among strangers—especially those of the superior race—to keep as still as is consistent with civility.

Well, I began to study the faces, and ask myself why all was so pleasant. I know you cannot be surprised when I tell you what were my conclusions. They were as follows :

These are a party of Northerners on their way home from the Exposition. This is an old gentleman who has given a great deal of money for our education. That is a young man who has a good mother, like the one who sent her son to Tougaloo to see the school and its workings. Over there is a family who cannot give much money, but they give many prayers. Further toward the end still, sit a gentleman and his wife, who go without butter that they may help us. Those children have their Sunday-school pennies sent to us. This was indorsed by one of the little ones passing me at that moment who looked so much in behavior, dress and face like Shirley, that I thought surely he must be a missionary's little boy.

This may seem absurd to you. It does some to me now, but many of us think that the North is inhabited only by good Christian people, such as our teachers. We do not look upon the North that we read of in the papers, where there are so many crimes and wrongs done, as the North from which our teachers come.

Of course, common sense would tell us better—that there is no place where everybody is good—yet is it not natural that we should feel so ?

A lad met me at the station—a beautiful little place which is about three and a half miles from here. I think the large, sleek mules came it in thirty minutes. We alighted in front of a large building, which was almost hid from view by "living green" cedars. The light streamed out from its windows, and a cheery fire burned within. Two large dogs greeted our entrance with "bow ! wow ! " but were soon silenced by the well-known voice of their master. The school director greeted me with the greatest show of cordiality, then the children came to "tell the school-mistiss howdy ;" then, after a "chillun, call your mammy," the wife came in from the kitchen. She shook hands, asked me to take off my things, and invited me out to supper. I did justice to the chicken, ham, butter, eggs, fruit and coffee, as, notwithstanding Miss E.'s urgent invitation, I had eaten no supper before starting.

After breakfast next morning, I set off on horseback for the county site, eighteen miles distant, the director accompanying me. Well, we reached our destination, and went into the County Superintendent's office. And such a crowd ! Enough teachers, it seemed, to "flood the country." Teachers of all sizes, shapes and colors. "From crow black to snow white ;" young, old and middle-aged ; large, small and middle-sized ; poorly-dressed, well-dressed and over-dressed ; educated, uneducated and—must I say it ?—simpletons.

There were so many in before me that I could not be examined that day. The Superintendent said I might begin teaching and come back another time to be examined. It was late in the night when we reached here.

Monday morning I opened school with twenty scholars. By the last of the week I had sixty-five, and now ninety-three. I get along very well with my work ; teach Sabbath-school every Sabbath, but on account of the cold weather have not had a large attendance. At the end of my first month I stood the second

grade examination, which, I think, was quite easy, though I had heard many of the teachers say that the new Superintendent examined very rigidly.

I think the people here are doing a little better than the average community of nig—oh! excuse me!—negroes. A few have large plantations, and are doing well.

I do wish you could walk into my school-room one day, though mine is not a model school by any means. Most of the scholars think nothing of prompting each other in their classes. When spoken to about it, they say, "I didn't know it was wrong," or, "I thought it an act of kindness. Mr. So-and-so allowed us to tell."

I teach four scholars at night. Saturday nights and Sundays I read or sing for the people with whom I board. I know there is very little music in my singing, but they don't think so, and I do what I can at it. They seem to enjoy the reading very much. We are now reading "The History of Christianity." It is a large book, containing over five hundred pages, but I have nearly finished it.

I hope the school is doing well, and that none of the students will ever have cause to regret having spent this winter in Tougaloo.

A STUDENT, TOUGALOO UNIVERSITY.

THE INDIANS.

SPRING CHANGES.

REV. C. L. HALL, FORT BERTHOLD, D. T.

Hot, then cold; sunshine, then rain; accepted, then rejected; eagerly heard, then avoided—so it is with our work. For a number of bright spring Sundays our little chapel has been crowded twice during the day with different audiences, speaking different languages; and two Sabbaths ago we communed together and received into the church by confession of faith and baptism a hopeful convert, a little girl of thirteen, for whom we had been praying for years. It was a beautiful day, the Missouri ran clear of its winter ice, and little spots of green appeared in the grass, and birds began to twitter, and the audiences seemed at the door of the kingdom. Then came the cold and cloud again, and yesterday we started off before nine o'clock, as usual, to drum up the congregation, to find the people busy preparing for a great dance and feast. The women were roasting dogs with the hair yet on, over bonfires, and young men, nude, and painted in parti colors and befeathered, and bespangled, and tinkling with bells were pandemonium's occupants let loose. Yet some came to hear how the archfiend himself tempted Christ in the wilderness.

We limp so in the use of various Indian languages, that we fall back on chalk to enforce our talk. Any way to save men; God does not despise small things. If a piece of chalk will help to bring a man to whiteness of soul, God be praised. So we have a blackboard about 5×10 feet, filled up with illustrations and Scripture. Then some hymns in two other languages besides the English, and pictures distributed to each one at the close, that a people too ignorant to read may see something in pictures on their walls all the week. These are the attractions to draw men to the gospel remedy, the only one we know of.

Last week a young Sioux called on us. After sitting a good while, as the manner of Indians is, he said, "You have much writing to do my friend, but I wish

you could write just a word for me to the Doctor (Medicine man). "Why, are you sick?" "No." "Are any of your friends sick?" "No." "Then why do you want the doctor?" "Well, friend, my wife don't treat me right, and she don't behave as she ought, and I thought the Doctor could do something to change her."

We assured the young man that there was only one way to change the heart of woman or man, the Spirit of God given through Jesus Christ. Yes, and that is being done; and these fitful spring changes are to be succeeded by the reign of the sun of righteousness, making EVERLASTING SUMMER in changed hearts.

THE CHINESE.

THE NEW FIELDS.

REV. W. C. POND.

I. TULARE.—This is a railroad town in the southern part of the great San Joaquin Valley. It is headquarters for the railroad work over a large extent of territory, and has been a rallying point for Chinese employed in such labor. I had long desired to establish a mission there, but the door did not open readily. It is now wide open, and the work promises well. Mrs. A. M. Sanders, the teacher, says: "I am surprised that nothing has been done for the Chinese in this place before, and in all the towns around us. I wish I could devote *all* my time to it, and if others could come in as helpers they could be well employed." (Mrs. Sanders has *recently* come to reside in Tulare.) She has found one such helper close at hand in a Chinese Christian, converted and well taught at the United Pres. Mission at Oakland, but called by business to Tulare. He is well known and highly recommended by some of our own most reliable Chinese brethren, and I have gladly invited him to take part in our work. Mrs. Sanders writes further: "Jue Guy comes to me for special lessons every forenoon, and our pastor, Rev. Mr. Goodsell, will help him in the Bible. When he expounds the Scriptures to the scholars, they seem much interested. Lately we asked them how many among them had ceased from the worship of idols, and all of them said they believed in one true God, and that all others were false, and that they would not worship idols while they stayed in California, but if they went back to China they would want to follow the customs. So you see there is much to do yet before they are ready to accept Christ. Jue Guy has been talking to them about putting up a building, and thinks that they will give something toward it. We need it very much."

II. SAN DIEGO.—A pleasant feature of the work at San Diego is the interest in it evinced by some of the Christian people there. The rent of the Mission house has thus far been met by their contributions. The Mission school has led to the establishment of a Sunday-school, in which Christians of several denominations are interested. Two Christian Chinese had gone to reside at San Diego before our Mission was established; one of them converted in connection with our work at Santa Barbara, the other at our Central Mission in San Francisco. The latter, Quon Neuey, was to have been baptized and received to Bethany Church more than seven years ago, but his "uncles," hearing of it, took possession of all his clothing during the night preceding the Communion service, and thus compelled him to keep his bed all the day. Then—lest he elude them at another Communion—they sent him to San Diego by the first steamer. But he

did not leave his faith behind him, and for seven years he has been an avowed and consistent Christian, most of the time standing all alone among his countrymen, though not without sympathy and encouragement from American Christians. He acts as a volunteer helper in the school; interprets for the teacher; tries to tell the pupils the way of life, and closes each session of the Sunday-school with prayer in Chinese. I hope much from our Mission in San Diego.

III. ALTURAS.—This is the county-seat of the frontier county of Modoc, in the northeastern corner of the State. I fear that our work there is not strictly within the letter of my special commission. A *Chinese Mission* was to be established, but Indians were to have the privilege of attending the school. The Indians have availed themselves so largely of this privilege that the Chinese scarcely appear, and it is really an Indian rather than a Chinese Mission. But I am persuaded that such work is within the spirit of my commission, both from the Master and from the A. M. A., and while encouragements are so manifest I certainly cannot withdraw support. After four months the school has an enrolled membership of 36, with an average attendance of 19. It is in charge of Mrs. Griffith Griffiths, with the constant coöperation of her husband, the pastor of the Congregational church. He writes: "The pupils are progressing with their studies to my entire satisfaction, and considering their yet limited knowledge are manifesting considerable interest in Divine things. I don't look for anything like an intelligent religious inquiry yet, but I may mention some hopeful circumstances. Several have begun to attend church. Four subscribed and paid \$2.50 each toward our church debt. Several attended our recent church fair, paid for their supper, and purchased articles at the fancy tables to the value of \$10 or \$12. Before we commenced work among them they would not dare approach, so I am told, within a stone's throw of such a gathering of 'Boston man.' As to their church-going, some think it rather ludicrous to see an Indian in church, and one of our local papers says that it must be 'very inviting to go to church now, and have a huge greasy buck stalk up and seat himself by your side;' but no serious objections have been made."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

In the providence of God we are called to labor among people who do not hold woman in very high esteem. That is simply another way of saying we labor among the ignorant and neglected. The position woman holds in society marks its civilization. The home lies at the foundation, and home is what wife and mother make it. A well-regulated home is an epitome of well-regulated society. Order, industry, cleanliness, fellowship, harmony, respect for authority, always dwell where the true wife and mother is queen, loved and respected. The Chinese religion is a tyrannous injustice to woman. The Indian is not intelligent enough to know where woman's rightful place is. Slavery could not tolerate the thought that the colored woman ought to be honored and respected in her womanhood. Poor and ignorant white people, though free, in close contact with slavery,

felt its demoralizing influence at this point, and among them woman did not have that recognition which is hers by right of nature.

The work to be done among the women and girls, it is not too much to say, is a work that will tell most powerfully for the enlightenment and elevation of the classes to which they belong. We are glad, therefore, that the Christian women of our highly-favored North are taking an increasing interest in our Woman's Bureau. Evidence accumulates that where Woman's Missionary Societies give a hearing to our cause they are sure to want to hear from us again. It is a genuine cause we plead. The field in which we work contains, not a few thousands, but millions of girls and women who know next to nothing—many of them absolutely nothing—of what home in the Christian sense is. In behalf of these vast multitudes who, ignorant of their rights and true station, are content to be degraded, and, in their degradation, hold down all others with whom they are connected, we plead. Send them the Gospel, whose light will not only show them where they are and where they ought to be, but will also show them the way to rise, inspire within them the desire to rise, and give them the strength to rise.

From time to time we have published what our missionaries are doing among the colored people; this month we give them a glimpse of our work among the Indians. As all the ladies in the churches interested in missions do not read the *MISSIONARY*, we shall be grateful to our friends if they will devise some means by which knowledge of the letters we herewith publish may be brought to them. Please do not forget our little leaflet, "A Plan with the Reasons," which we are ready to furnish on order to any who desire. It tells ladies' missionary societies what they *can* do for us, and why they should do it.

FORT BERTHOLD, D. T., April, 1885.

MY DEAR FRIENDS: Everything is going on very pleasantly with us. The river broke up yesterday, which makes the white people and Indians happy. There is much of interest to write about the people, and especially the children, but when I remember how little I understood about their needs until I saw with my own eyes, I feel doubtful of my ability to make others understand. But then, again, we all receive such kind responses to our letters from friends in the East that I am encouraged to think that there are those "who have not seen and yet have believed."

One must be convinced by some means of the miserable condition of the mothers of these little ones in order to fully appreciate from what they are being rescued. As we go about the Indian camp and see them in their filth—even the better class who come to the sewing school, and one day in the week to learn to make yeast and bread—so ignorant and degraded, knowing nothing of life beyond a mere animal existence, and then as we see these children, full of the charming ways which make childhood so lovely, we are most grateful to have any part in fitting them for lives of true usefulness and happiness. One of the coldest days in winter, a woman came to the bread-making class and drew out from her blanket a

perfectly naked baby; she put him down on the floor as complacently as if he were a kitten. I have seen shocking sights among the well people, but the wretchedness of the sick ones will make my heart ache in remembrance as long as I live.

These little girls have learned already the repression and patient endurance which characterize the race, and yet which, because of their pride, make them so unlike the long-suffering colored people of the South. The mother of my little Polly comes often to see her. Polly is never seen to cry at parting from her, and yet often when we kneel at prayers, after her mother has just gone, as she is always by my chair, I feel the tears drop on my hand, but they are always wiped away when we rise and she gives no sign of grief. She is the same way about showing affection. She will sometimes run back after the others have started for school and lay her cheek lovingly against mine, but when others are by she is most demure and undemonstrative. Whenever I ask her who loves her, she replies, "Jesus loves me." The children are learning rapidly and are quite anxious to improve; they have always their books by them when they are in the house. I rarely go into a room where they are that they do not call out "Miss Douglass spell."

Yours very truly,

L. H. DOUGLASS.

SANTA FÉ, N. M., April, 1885.

MY DEAR FRIENDS: You will be glad to learn that I am at last settled with my little redskin family, and I must say that I consider the girls mine. I am fond of the boys too, but I think the girls seem a trifle nearer, as I have them day and night, and the boys days only. We have twenty-three boys and eleven girls, all bright, intelligent, obedient and willing. One day I found a little girl crying, and I learned she was crying because she had no "Ma." I put my arm about her and made her understand I loved her and would be her mamma; one boy said, "My Ma, too." I replied, "Mamma to all," so they all call me mamma. And I have almost the same motherly feeling I have for my own boy, Charlie. He plays with them, and they are fond of him. I make no distinction between them.

We dressed them all in citizen's clothes to-day for the first time, and they were much pleased. Though I was so tired last night I fairly cried, I felt to rejoice over their happiness. (The girls are all shouting from their little beds, "Good-night, mamma.") I have been afraid I could not hold out without an assistant, but I have rested a little to-day. It is much harder to make them understand than to do the work one's self. Yesterday I washed all their heads in kerosene-oil, and after three hours I prepared a tub of hot water, with plenty of soap, and washed their heads thoroughly again. Last night I gave them a bath and each one a suit of underclothing, so they are all sweet enough to kiss, though their skins are dark. They know very little about work yet, and I feel that they must be properly taught at the outset, yet I cannot do justice to them nor to myself at present; as you must know, it is not an easy thing to manage and keep properly clothed and in order eleven girls as wild as hawks, much less teach them all branches of house-keeping.

Our girls with the exception of one are not over thirteen years of age; the smallest is about six years. They do well considering the short time they have been under civilized training, though they will still insist in throwing what water remains in the cup, after drinking, on the floor, and wipe their faces on the dish towel, if not watched; but when I tell them they must not do so they say, "Yes, mamma," and I know they try to remember. I feel assured I have won their love and confidence, and in time we shall reap the fruit in seeing worthy men and women among our dusky brethren. Yours truly,

EVA A. WELLMAN.

CHILDREN'S PAGE.

MADGE'S SECOND VENTURE.

BY MARY MORRISON.

"Good for nothing Madge" had such good results from her doll's reception, that this year she is trying something new. She is getting all the children who will to have missionary plants.

You might see her, if you could have a magic glass like the one in the fairy tale, going about from one boy or girl to another, with her little red bonnet on, and her school book under her arm, saying, "Well, Johnny (or well, Molly), what are you going to plant for the good of the world—beans or potatoes?"

She has a plan to get all the children who will to plant something, and next fall she is hoping to have a sale for the benefit of missions.

Madge had a dream about it the other night. I must tell it to you in her own words :

Don't you think, Aunt Penelope, I had such an odd dream ! You know I had been trying to get all the boys and girls to join our band, and take up the missionary planting, and one said they would have beans, and another, tomatoes, and some, flowers. I don't believe half of them will, but I mean to do my best anyway ! Well, you know that poor little Nell Richardson, whose father drinks and beats her, she said, "I wish I could do something Madge, but I ain't a bit of a place to plant nothing," and she looked so real earnest I told her, "Why, Nell, take a barrel and put earth in it, or a flower pot, and take care of your rose or tomato, just as if it were a garden."

The tears came into her eyes, and she said she was afraid her drunken father would break it all up ! Just fancy, Aunt, having such a father as that ! But she said she would try anyway, and ask God to help her. That last she told me not to tell, but it is no harm is it, Aunty ?

Well, last night I dreamed everything

had grown up. and we had our—what do you call it?—agricultural show in our little hall, and it was all lighted up and full of people, and we were to have ice-cream, and Johnny Bale to sing and play for us, just to make more people come, you know, and there were pumpkins and squashes and potatoes, and little May Tuppins had two big melons tied up with blue ribbon, and I—poor I—only had a few shriveled up potatoes ! Good-for-nothing Madge, as usual, I thought to myself, but just then the sale began.

One thing after another was bid off. I slipped my poor old potatoes into my pocket. They made it stick out awfully. Even that was not so bad, but suddenly the auctioneer lifted up the dearest little rosebush, all full of blossoms, and said : "Nell Richardson's gift to the Freedmen !" Everybody knew who she was, and what her father was, and that they hadn't a speck of any garden, and they were so surprised, and everybody wanted it, and they went on bidding higher and higher, until poor Nell went ahead of us all !

I felt so glad, I never thought about my not having anything until some one asked what I had done, and they all turned and looked at me and my swelled-out pocket !

Just then, Aunt Penelope, you woke me up, and I was so glad my part of the dream was not true, but Nell's part—I hope it will come true, don't you ?

Yesterday Madge had some cassaba melon seed sent her from Smyrna, which she says she is going to plant, and as she laughed and held up the seed she said :

"Isn't it funny, Aunt, to be planting the seed from the foreign mission field for our American missions?"

"It seems like the missions themselves; the good seed is scattered and goes off and comes and goes again, so we can hardly tell which is home and which is

foreign, and if Nell's father should take a lesson from her roses, if she has them, and go to planting potatoes for his family, that would be a good home mission, wouldn't it! Heigh, ho! what fun it is to do something for other people! I wouldn't want to be like the image on

papa's mantelpiece that puts out its hand for money, and then always puts it up in its own pocket! Why it's only five minutes of school time! What an everlasting chatterbox I am! Good-bye, Auntie, one kiss—one more, there—now, really, good-by!"

RECEIPTS FOR APRIL, 1885.

MAINE, \$148.45.

Augusta. Ladies of Cong. Ch., Bbl. of C., for Selma, Ala., 3 for Freight....	\$3 00
Augusta. Class in Cong. Sab. Sch., for Student Aid, Straight U.....	2 00
Brewer. First Cong. Ch.....	9 50
Buxton Centre. Mrs. M. G. Hill, for Fort Berthold, Indian M.....	1 00
Gorham. First Cong. Ch. and Soc.....	45 34
Litchfield Corners. Cong. Ch.....	12 00
New Gloucester. By Mrs. J. W. Jordan, for Selma, Ala., Freight.....	5 00
Norridgewock. Mrs. Nathan Dale, Pkg. work for Sewing, for Wilmington, N. C.....	50 61
Portland. Williston Ch.....	10 00
Princeton. Cong. Ch. and Soc., 5; Rev. Geo. E. Chapin, 5.....	10 00
Saccarappa. Young People's Soc. of Gleaners, Cong. Ch.....	10 00

NEW HAMPSHIRE, \$506.03.

Atkinson. Cong. Ch. and Soc.....	15 73
Auburn. Mrs. Sally Coult, to const. Miss ANNIE G. T. HARRIS L. M.....	30 00
Colebrook. "E. and C.".....	2 00
Exeter. Second Cong. Ch., 130.86; "A Friend," 25.....	155 86
Franklin. Mrs. R. C. Andrews.....	5 00
Hampstead. Miss J. C. Eastman.....	10 00
Keene. First Cong. Sab. Sch., 60.94; George Cook, 10.....	70 94
Milford. "A Friend".....	10 00
Mount Vernon. Cong. Ch.....	5 00
Nashua. First Ch. and Soc.....	50 00
New Boston. Levi Hooper (50 of which for Chinese M.).....	100 00
New Ipswich. Mrs. L. A. Obeare, for Freight.....	50
Northfield and Tilton. Cong. Ch. (3.50 of which from Boys S. S. Class, for Student Aid, Straight U.).....	15 00
North Hampton. Cong. Ch. and Soc., 19.80; "E. G." 10.20; bal. to const. JOSEPH L. PHILBROOK and SAMUEL A. DOW L. MS.....	30 00
Salem. Cong. Ch. and Soc.....	5 00
Short Falls. J. W. Chandler.....	1 00

VERMONT, \$349.04.

Brookfield. Second Cong. Ch. and Soc. Burlington. Winooski Ave. Cong. Sab. Sch., for Student Aid, Straight U.....	67 20
Clarendon. Cong. Ch.....	17 00
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Greensborough. R. E. Craue.....	25 00
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Post Mill Village. Geo. B. Holbrook.....	1 00
Royalton. Sab. Sch. of First Cong. Ch.....	8 10
Rutland Co. "A Friend".....	2 00
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Townshend. "Friend".....	5 00

Weathersfield. Center Cong. Ch.....	\$6 00
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West Woodstock. Wm. S. Lewis.....	5 00
By H. H. Thompson, Co. Treas.—West Brattleboro. Cong. Ch., 13.25—West Townshend. Cong. Ch. 8.....	21.25
Ladies of Vermont, by Mrs. Henry Fairbanks, for McIntosh, Ga.—Burlington, College St. Ch., 1—Granby, 3—Manchester, 5—Middlebury, 42.83—Quechee, 11—Ripton, 3—Stowe, 3.45—Saint Johnsbury, ad'l, 13.05—Worcester, 5.....	87 33

MASSACHUSETTS, \$7,340.62.

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Ashburnham. Horace Greene.....	1,121.85
Boston. Central Ch. and Soc., 1,121.85; Park St. Ch. and Soc., ad'l, 708.50; W. O. Grover, for Math. Apparatus, Fisk U., 350; Old So. Ch. and Soc., bal., 50; W. A. Wilde & Co., Box Books, etc., for Macon, Ga.—Brookline. Harvard Ch. and Soc., 82.03; C. B. White, 10; Elizabeth Peirce, 1—Cambridge. First Ch. and Shepherd Soc., 207—Cambridgeport. "Cash," 25; Pilgrim Ch. Sab. Sch., Bbl. of C., for Pleasant Hill, Tenn.—Chelsea. Miss Annie P. James, for Student Aid, Atlanta U., and to const. Mrs. J. T. Atwood L. M., 50.—Dorchester. Second Cong. Ch. and Soc. (5 of which for Indian M.), 113.66.—Somerville. Franklin St. Ch. and Soc., 114.30; Franklin St. Sab. Sch., for Ch. Building, Pleasant Hill, Tenn., 25; Young Ladies' Mission Circle of Franklin St. Ch., for Share, 20.....	2,878 34
Becket. North Ch.....	10 00
Beverly. E. M. Knowlton.....	2 60
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Franklin. First Cong. Ch. and Soc.	11 75	Indian M.	5 00
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Loyd, Sub. to Temp. Paper, for		Worcester. Union Ch. and Soc., 152 71;	
Dudley, N. C.		Plym. Cong. Ch. and Soc., 130. to const.	
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Class, for Student Aid, Fisk U.	19 00	Ch., 65; Piedmont Ch., in part, 60.	492 71
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trict No. 4"	25 00	3 for freight, for Tillotson C. & N.	
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Lexington. Hancock Ch. and Soc.	17 75	To const. Miss H. F. WHITE	30 00
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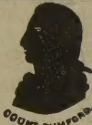
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